

2: Damm et al. --75-76
116, 582, 836

(1909) 1938

Woleaians
Ifaluk

Marriage is forbidden (etab) with all the women, who live in the same house with a man, that is with his sisters, etc. These restrictions apply to two generations, but not to the third; [76] accordingly, the grandchildren of brothers and sisters are permitted to wed. In olden days, when the population was smaller, father and cousin were allowed to marry. There is no objection to free love between unmarried people, and boys and girls.

2: Damm et al. --189 [2]

(1909) 1938

Woleaians

116, 582

Faraulep

A man is permitted to marry when he can fish, sail, row, make palm wine; in short, when he can provide nourishment for a woman.

Girls marry as young as ten years and up, whereas the men wait until they are grown up. The parents simply express their consent or disapproval when the question of marriage is put to them without any further ado. Close relatives do not marry. Before marriage, there is complete freedom. Faithfulness in marriage is a rare occurrence. Marriages between close relatives are possible if this relationship is on the side of the man, in the sense of the totemistic matrilineal right. It has been mentioned that marriages may not take place between members of one gailang, one clan; in the same way it is possible within the first clan, but only between members belonging to different ones of the three branches.... That means that as close relatives as cousins may marry, if they do not derive their relationship through two sisters, but rather from a brother or sister, or best from two brothers.

28: Spiro--26 [2]
116, 621, 582, 835

(1947-48) 1949

Woleaians
Ifalik

"When a native is asked for the purpose of the clan, his answer is, to control marriage. One may not marry a member of one's own clan. This taboo on clan endogamous marriage is very stringent, and the complete geneologies reveal no case of its violation. However, a very interesting problem arises in this connection that unfortunately, I did not investigate. Theoretically, the clan controls not only marriage, but all sexual relationships, it being taboo for a person to have sexual relations within his own clan. Yet, my conversations with the young men, of whom at least two were sexually active, revealed that, with the exception of one person, they were ignorant of their clan affiliations. That is, they were all very aware of the existence of the clans, and they also knew of the exogamous rule, but they did not know to which clan they belonged. Neither their parents nor any one else had informed them of their clan memberships, and the one person who did possess this information, discovered it by sheer accident. When the question was posed to them, they were all eager to know their clan affiliations, and asked me to tell them, but none had spontaneously asked their parents for this information, saying that their parents would tell them when they were about to be married, and if they will have chosen a woman within their clan, they would have to forfeit their claim to her. This implies, of course, that these young men take sweethearts from within their clan with impunity. Thus, it would seem to appear that clan exogamy is concerned wholly with the cultural phenomenon of marriage, rather than with the biological fact of intercourse."

28: Spiro--132 [2]
116, 582, 835, 198

(1947-48) 1949

Woleaians
Ifalik

"In choosing a spouse, of course, one must not violate the incest taboos, (was) which includes marriage within the patrilineal lineage, as well as the matrilineal clan. The tabooed individuals are parents and siblings, real and classificatory, as well as clan members. His classificatory sisters would include his mother's brothers' daughters, his father's sisters' daughters, and his father's brother's daughters, as well as his mother's sisters' daughters. Incest, my informants insist, does not occur. They remembered one case of incest in the past, and the man was seized by the people, and thrown into the ocean to drown. The reasons for incest being 'very, very bad' are unknown. Should a man commit incest, 'all people and chief say, 'very bad man'', because 'all people afraid of it.'

The incest taboo extends to behavior that might be interpreted symbolically as incest. I had the habit of whistling a tune as I walked through the village, and at times noticed an implicit disapproval on the part of some people. One day I asked if the people did not whistle, and it was explained that whistling was taboo in the presence of women, because a man calls his lover at night by whistling for her. Thus whistling has a sexual connotation, and should a man whistle publically his sister might hear it, and might interpret it as a sexual advance. Furthermore, since the whistle has this sexual connotation, and since all sexual references are prohibited, whistling is tabooed in the presence of any women."